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CHRISTIANITY TODAY



||| A PRESBYTERIAN JOURNAL DEVOTED TO STATING, DEFENDING
AND FURTHERING THE GOSPEL IN THE MODERN WORLD |||

SAMUEL G. CRAIG, Editor

H. McALLISTER GRIFFITHS, Managing Editor

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Editorial Notes and Comments

LEAGUE OF CHRISTIAN CHURCHES IN CHINA ISSUES STATEMENT REGARDING THE LAYMEN'S MISSIONS INQUIRY



WE GLADLY accede to the request of the Executive Committee of the League of Christian Churches in China that we publish the following statement:
"The Executive Committee of the League of (Evangelical) Christian Churches which comprises nearly one-fifth of the body of Protestant Christians in China, considering the fact that a new attempt is being made to effect a revolutionary change in regard to the base and aim of foreign missions, as evidenced by the Report of the Appraisal Commission of the 'Layman's Foreign Missionary Inquiry,' feel constrained:

1. To reaffirm their faith in Christ, the Son of God, in His incarnation, vicarious death and bodily resurrection, in the whole body of divine truth as revealed in God's infallible Word, and in the Gospel message as being unique and final in contrast with the tenets of the various existing religious systems.
2. To protest against the proposals of the said Commission, which by ignoring the unique character of the Christian Faith as God's revelation to mankind, by denying the exclusive position of the Lord Jesus as the only way of approach to God, and by emptying the Gospel of its vital content of supernatural, redemptive power, unmistakably aim at the removal of Christian missions from their historic, scriptural foundation and placing them on a basis of humanistic idealism, thoroughly modernistic and rationalistic in character.
3. To urge upon all Churches, Mission Boards and individual believers both in China and abroad, to repudiate the Report of this self-appointed Commission, which constitutes one of the most bitter attacks on the evangelical faith made in the last decades, to withdraw all financial support from the modernistic movement which is at the back of this attack, to contend more vigorously than ever for the faith which was once delivered unto the saints, and to continue with more courage and determination the task of bringing the Gospel of Jesus Christ to every creature, in glad obedience to the all-powerful Christ and in perfect loyalty to His great Commission."

THE OXFORD GROUP MOVEMENT



WRITER in the April issue of the *Evangelical Quarterly* rightly says that the various pronouncements that have been made concerning the Oxford Group Movement are a testimony to its vitality, an indication that it is doing business on a large scale. "Many," we read, "have hailed it as a twentieth century Pentecost in which God is, with the unfettered originality of sovereign power, outpouring the Holy Spirit on the members of the Fellowship. Others find reason to denounce it as a movement in

which the prime worker is Satan, who, for the purpose of deceiving, if it be possible, the very elect of God, is disguised as an angel of light. And a large party of interested observers, unable to decide either for or against it, take refuge in the counsel of Gamaliel, and leave it severely alone, 'lest haply they be found to fight against God.'" This writer then goes on to say that though the counsel of Gamaliel indicates the line of least resistance, and so is followed by so many, yet it proceeds upon the assumption that we have no means of testing the matters in dispute—an assumption that he rightly says is unwarranted since God has not only laid upon us the duty of trying the spirits "whether they be of God" but has given us His infallible Word as a touchstone by the use of which we may perform this task. Applying this touchstone, particularly to the Group teaching as to Guidance, Sharing and Sin, he finds the Movement radically defective.

A more extended discussion of the Oxford Group Movement, but one written from the viewpoint of an Anglican Bishop who lacks faith in the Bible as the infallible Word of God, may be found in a little book (pp. 82) written by H. H. Henson, Lord Bishop of Durham, and published by the Oxford University Press. This book had its origin in the Charge that Bishop Henson delivered last year in connection with the Third Quadrennial Visitation of his diocese, he having been led to make the Group Movement the main subject of his Charge not only because of personal interest but because of the perturbation occasioned by its appearance in his diocese.

The touchstone that Bishop Henson applies to the Movement is not so much the question whether its teachings and practice are in harmony with the Bible as to whether they can be brought into working harmony with the Church of England. His conclusion is that the "movement expresses a conception of Christ's religion which cannot be accommodated to the scheme of historic Christianity as the Church understands it. It is too obviously indifferent to the intellectual difficulties which confront the modern believer, and which must be honestly faced and surmounted if the Christian's religion is to be intelligent and self-respecting. Its interdenominational character conflicts with

(A Table of Contents will be found on Page 16)

the Creed and ignores the Sacraments." But while Bishop Henson discusses the Movement from a viewpoint that probably relatively few of our readers share, yet his discussion is well-informed and exceedingly able. Whether or no we share his high-church viewpoint, we will not be able to read his book without gaining a better conception of the genius of the Oxford Group Movement and of many of its chief weaknesses. Bishop Henson finds that the Movement ignores the demands of the intellect, that it is too closely bound to the moods and claims of youth, and that its conception of Christianity is far too meager and limited. Its doctrine as to Sharing, Guidance and Loyalty he finds to be "perverted forms of genuine Christian factors." It is interesting to note that Bishop Henson finds in the Movement "a complete subordination of the individual to the system" similar to that which exists in Roman Catholicism. "Above the Groupist there is the Group to which he is attached, and beyond the Group there is an 'Inner Group' over which Dr. Buchman himself presides, and whose decisions are final. Groupism is thus a closed system, as close-knit and dominating as that of the Jesuits, which leaves to the individual Groupist little liberty and no ultimate responsibility." Despite its defective conception of Scripture, this is one of the best books on Buchmanism that we have seen.

"GOD AND THE COSMOS"



UNDER the comprehensive title given above Professor Theodore Graebner of Concordia Theological Seminary (St. Louis, Mo.) has written, and the Wm. B. Eerdmans Publishing Co. has published, a volume of 352 pages (\$3.00) that we should, ere this have brought to the attention of our readers, as it constitutes one of the ablest books in the field of Christian apologetics, fitted to meet the needs of intelligent readers generally, that has appeared in many days.

The title of the volume seems to us more comprehensive than its contents warrant. It suggests to us a volume that not only deals with such questions as the existence and nature of God but with the relations that He sustains to the Cosmos and all that it contains, and so with a volume that deals more or less fully with the whole question of the natural and the supernatural. As a matter of fact, however, it confines itself to a refutation of Atheism, Materialism and Evolutionism. This is not said to detract from the value of the volume. Rather the contrary as it means that it is a volume fitted to meet the needs of intelligent readers generally, not merely of philosophers and technical theologians.

The special significance of this volume lies in the use it makes of the findings of modern science—in its refutation of Atheism and Materialism of the conclusions of men like Milliken and Planck and Whitehead and Eddington and Jeans and in its refutation of Evolutionism of the latest theories in the field of genetics which rest on Weissman's theory of the germ-plasm and are supported by the discovery of chromosomes and genes. Dr. Graebner finds that the latest findings in the fields of physics and genetics lend no support to Atheism, Materialism and Evolutionism, rather that they render untenable that Atheism, Materialism and Evolutionism that is still maintained in un-informed circles. Those who do not have access to or time to read the latest scientific books will find this book a thesaurus of information. Those acquainted with the latest scientific theories may think that Dr. Graebner spends much time in "slaying the slain," but while the crude Atheism and Materialism of the 19th century may no longer be held by up-to-date scientists they are still widely held by the enemies of religion. It should be remembered that Dr. Graebner writes for the "intelligent reader in every walk of life" rather than for specialists.

LAYMEN'S MISSIONS INQUIRY AS APPRAISED BY PRESBYTERIAN MISSIONARIES OF KOREA



THE Chosen Mission with about 150 missionaries is the largest under the Board of the Presbyterian Church in the U. S. A. While this Mission is comparatively free of Modernism, its members are alive to the fact that the situation calls for vigilance. As a result an organization has been formed, called "The Evangelical Fellowship," to resist any and all efforts to lead the Korean Church away from the foundation upon which it was established, viz., the supernatural power of the Gospel and the Divine Person of our Lord. Naturally such a Mission is greatly concerned over the report of the Laymen's Missions Inquiry and the all-too-friendly attitude taken toward this report by our Board of Foreign Missions. Recently it took action relative to this report, the vote being practically unanimous. The more essential portions of this action follow:

We have read the report of the Laymen's Appraisal Commission with much interest, but also we must confess with great disappointment. . . .

The theological basis as laid down in the earlier chapters and the premises therein contained have so little in common with evangelical Christianity and with the faith which brought us to the mission field, that it is not surprising that we find ourselves in direct opposition to a great many of the conclusions drawn and to the suggestions made in regard to the carrying on of the work. . . .

It is our deep conviction that our AIM as missionaries is not as set forth in "Rethinking Missions," a quest, "to seek with people of other lands a true knowledge and love of God" (p. 59), but it is to present to them as ambassadors of the Lord Jesus Christ, the complete and authoritative revelation of the love of God and His relation to man as contained in the Scriptures and set forth in the Person and redemptive work of the Lord Jesus Christ, and while we are sympathetic with all seekers after the truth, regardless of their religion, we repudiate the idea that we "should look forward to their (i. e., the present religions of Asia) continued existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth" (p. 44).

We would reaffirm our profound belief in the SUPERNATURAL character of the Gospel, both as to its origin and in its results in the lives and eternal destinies of men, and that "there is none other name given under heaven among men whereby we must be saved." It is therefore our responsibility to preach "Christ and Him crucified" both with our lips and with our lives, "in season and out of season" and to see to it that in all our institutions, medical and educational included, definite preaching and teaching of Him is an integral and essential part of the work. . . . We are convinced that any new workers sent out holding theological views in sympathy with those set forth in the opening chapters of the report, would be of untold harm to the cause for which we have dedicated our lives. While we also emphasize the value of personality, intellectual equipment, specialized training, broad outlook and many other of the QUALIFICATIONS suggested in the report as being necessary for new workers, we state as our conviction that the prime essential is a personal knowledge and experience of the supernatural Person and Work of the Lord Jesus Christ, together with a readiness to receive and to follow under all circumstances, the guidance of the Holy Spirit.

A Statement and a Criticism Regarding the Laymen's Foreign Mission Inquiry and Appraisal

By the Bible Union of China



THE Executive Committee of the Bible Union for China, an organization with a membership of over one thousand missionaries desiring to stand loyal to the Bible and the Evangelical Faith, wish to record their emphatic dissent from the main recommendations of the Layman's Foreign Mission report entitled "Rethinking Missions." We believe that this book heads up the boldest and most determined attack which Christian Missions have experienced in modern times. It is too sadly true, as stated in their foreword, that the proposals in this book "lie in well-recognized directions of advance, and that they call less for innovations than for the emphasis and encouragement of tendencies already present in the field and at home"; but whilst in the past the attitude of Modernists towards evangelical missionaries has been "Let us build with you, for we seek your God as ye do," they now come out into the open with a demand for a centralized autonomous control at the home base, in full authority over the whole missionary movement, the result of which would be the speedy elimination of those missionaries remaining loyal to the old standards.

We wish first to express our earnest desire that friends of missions at home, and Chinese leaders on the field, should rightly discern: the extent to which this Appraisal represents the rank and file of the Christian laymen of America; the proportion of churches and missionaries in China immediately related to the survey; and the religious viewpoint of the majority of the members of both the Inquiry and Appraisal commissions. As a help to this discernment we would call attention to the following facts:

1. Only three of the fifteen members of the Appraisal Commission could be classed as business and contributing laymen in the popularly understood sense of that word, the rest being ministers, philosophers, women, etc. It is moreover uncertain what translation will be given to the term "layman" in Chinese. If it is "ordinary believer" (ping hsin-tu), or "American church-member" (Mei-kuo chiao-yu), a decidedly untrue conception will be conveyed to the Chinese Christian of the kind of people who have made the survey and promulgated their findings.

2. The seven denominations and "Boards" which the Report speaks of as "Coöperating in this Inquiry," cannot accurately be said to be responsible for the selection of the membership of either Commission, or, of course, of its findings. Much less can the rank and file of these denominations be understood as instituting, furthering, or approving them.

3. It might be supposed that the scope of the Inquiry and Appraisal would be confined to the mission work under the purview of the seven Boards announced as sponsoring

the Commissions. But the general impression that the "entire enterprise" was being weighed is given not only in the Appraisal itself, but by the newspaper publicity, the issue of the Report as the "Religious Book of the Month," the arrangement made by the Commission for the issue of a large edition and translation of "Rethinking Missions" at a very cheap price through the Commercial Press of China, and the evident intent to secure the broadest sort of study of the Appraisal. This is obviously unfair to the majority of church bodies interested in mission work in China, who had no relationship to the whole affair. It would seem to be a fact that only about one-sixth of the missionaries in China are connected with the seven Boards said to have sponsored the Appraisal.

4. There were few if any of the members of either Commission that were sympathetically interested in the aims and evangelistic emphasis of the distinctively conservative church groups and Missions, and of the conservative majority elements in some of the denominations sponsoring the Appraisal. The conclusions of such a Commission could not therefore in any real sense be regarded as impartial appraisals even of the Missions supposed to have been studied. A notable indication of the partisan attitude referred to is the scant reference to the conservative evangelistic and Bible study emphases in the Korean field, even though several of the denominations there sponsored the Appraisal.

5. The introductory discussion of the theological, religious, and psychological bases of foreign mission work, which occupies fully one-third of the Report, was evidently written not as the result of a survey, but from preconceived ideas which an insistent and aggressive liberal minority of educators and social workers took this opportunity of spreading. This section of the Report seems, to say the least, decidedly out of place in what purports to be an impartial appraisal! The spirit of this section pervades the whole Appraisal; and it is especially significant that it is this which has brought forth the severest criticism from Mission Board officials and Church and Mission organizations.

The published Report not only proposes a drastic revolution in missionary methods, but is also an open rejection of the Gospel Message itself, as set forth in the New Testament. It disparages the Gospel which has been proclaimed from the beginning of Missions as commissioned by our Lord Jesus, as no longer suited to the world's needs. It clearly implies that the scriptural statement that the Lord Jesus Christ is the only Way of salvation, must now be considered as obsolete (pp. 8, 35); and advocates that Christian missionaries should now unite with heathen religionists in "a common quest for the truth" (p. 31). We

wish to affirm our unshaken, and, by God's grace, unshakable conviction that there is but one "Unknown God." Whom we are to make known to those who ignorantly worship; and that the "foolishness of preaching" so disparaged by this Report is the God-appointed method which alone is indispensable, whatever be the type of missionary service.

We desire to reaffirm the truth that the Christian missionary's message is not indeed after man, neither was it received from man. It is essentially God's own Message, to which man can add nothing, and from which he may take nothing away. We would reemphasize the fact that the Gospel of God is set forth in the New Testament in language of unmistakable clearness. It is given under the authority of the Son of God Himself, and rejection of it carries with it a rejection of His authority. To substitute for it "another" message only perverts the Divine utterance and leaves the sinner under the power of his sin. This Gospel of God, "once for all delivered to the saints," has during the past century been preached throughout the whole world, and with what blessed results may be known to everyone who sincerely desires to know. Christian Missions can and do fearlessly challenge an honest appraisal of these results. From India, China, Japan, Korea, Africa, New Guinea, the Islands of the Pacific, and other countries, a mass of incontestable evidence is available to prove the power of the Gospel to deliver men from the power of sin, to purify their lives, and to bring in its train incalculable blessings upon society by the reform of evil customs and cruel practices. We deny the implication made in the Report (p. 31) that heathen religions are not at the root of corrupt Oriental customs and society, and that Christian-

ity is not responsible for the blessings and conditions which have been the heritage of those who have lived in happier lands. Such a book as "Mother India" is an incontrovertible piece of evidence of the former position, and the latter hardly requires proof.

We desire to affirm again our whole-hearted faith in the entire Gospel Message as contained in God's Infallible Word; in the Deity of our Lord Jesus Christ; in His Incarnation and His substitutionary Atoning Death for man's sin; and in His bodily Resurrection. We see this Gospel working in China today with its old-time power, on every hand meeting men's need as nothing else on earth can.

We protest against this open attempt on the part of those who are obviously advocating "another Gospel" in order that their "new conception of the scope and aims of missions" (p. 231) may be achieved, to take control of the present-day missionary enterprise and turn it into channels which are fundamentally out of harmony with New Testament teaching and apostolic practice, and with the aims and ideals of those whose labors and sacrifices have laid the foundation of modern Missions.

We would urge all who love our Lord Jesus Christ and value His Gospel,—all members of Mission Boards and all Church leaders definitely to repudiate the partisan and disloyal finding of this unrepresentative Commission, and to refuse all moral and financial support to such schemes as may be instituted to further them. Moreover, we would call all Christians everywhere to take full cognizance of these revealed aims of what we believe to be a minority group engaged in an aggressive campaign the promotion of modernist principles and methods; and to take their stand on the Lord's side for the defence of the Truth.

The Pan-Presbyterian Alliance Quadrennial Council: An Impression

By the Rev. Prof. Donald Maclean, D.D.
Free Church College, Edinburgh

[The Editors are glad to be able to publish this interesting and stimulating appraisal. A factual account of the Council meeting will be found in our news pages.]



THE event of importance to Presbyterians all over the world, in the month of June, was the fourteenth quadrennial Council of the Presbyterian Alliance held in Belfast from the 20th to the 27th of that month. Not only were Scottish Presbyterian interests centred in that Assembly, but those also of the whole family of the Presbyterian Faith and Order.

The meetings of the Council, although, for economic reasons, more attenuated in American representation than on former occasions, were thoroughly representative of worldwide Presbyterianism. These meetings, which were held in the spacious and magnificent Assembly Hall of the Irish

Presbyterian Church, owe their success partly at least to the sympathetic atmosphere in which they were held, and also to the lavish hospitality of the people of Belfast.

There is no doubt but the Belfast Council was outstanding because of the quality of the papers delivered, the fine interest and spirit that prevailed throughout and the emphasis laid on the practical aspects of the work of the future. The wide diversity of opinion on credal matters that are the notorious characteristic of such an Assembly was less manifest than at some previous Councils. A gratifying reason to Conservative Calvinists for this pleasant change is the bankruptcy of shallow Modernism as a religious reservoir of power, and the utter inadequacy of the facile

optimism of the critics of revelation and Reformed doctrine for present-day world economic distress and spiritual need. It is a striking fact that the Continental Churches which live precariously in the storm-centre of anti-religious movements of today are the most loyal to the Word of God and an unabridged Reformed System of Doctrine. These Churches, bravely struggling for their very existence, deserve our practical sympathy and help. If these Churches are submerged by the tide of anti-God propaganda, there is no assurance of security left for the Churches of Britain and America. Even on the low plane of self-preservation, it is the clear duty of the other Churches of the world to do their utmost to succour these brethren of ours so bravely and unequivocally holding to our full Reformed system.

One of the most interesting meetings of the Council was an unofficial one, which was attended by those members of the Alliance who are still wedded irrevocably to the Heidelberg Catechism and the Westminster Standards. It should

hearten all lovers of these old and tried standards to know that the best scholarship and the ripest piety of the Reformed Theological Colleges and pastorates of the Continent of Europe attended that meeting.

These are clear indications (for these were audible and visible in the Council) that there is a return from the arid waste of rationalistic criticism to the ever-green fields of God's Word, and the robust doctrines of our venerable standards as providing the only sure and safe ground of hope for the restoration of spiritual, moral and social stability in the world around us. The years that lie immediately before us may be trying but they are years in which saner and humbler views of man's capacity, and more majestic views of the sovereignty and self-sufficiency of God, and of the power of the Gospel to dissolve the clouds and scatter the darkness of these passing days, shall have, under God, a greater influence than in the recent past.

Letters to the Editor

[The letters printed here express the convictions of the writers, and publication in these columns does not necessarily imply either approval or disapproval on the part of the Editors. If correspondents do not wish their names printed, they will please so request, but all are asked kindly to sign their names as an evidence of good faith. We do not print letters that come to us anonymously.]

Encouraged

To the Editor of CHRISTIANITY TODAY:

Sir: We have viewed with apprehension for years back, the work of Modernists in our Churches, Colleges and Seminaries, our Presbyterian General Assembly, our Church Boards and religious publications.

The establishment of the Westminster Seminary, the truly evangelical Church Magazine, CHRISTIANITY TODAY, and the new Evangelical Foreign Missions Board are a great forward movement along all evangelical lines.

We are greatly encouraged that God in this age of apostasy has raised up these great forces for righteousness, so earnestly contending for the faith which was once delivered unto the saints. We are reminded of how the Lord spake unto Joshua: "I will be with thee: I will not fail thee nor forsake thee."

Our new Evangelical Foreign Mission Board will solve the problem for many, who, not wishing to further Modernism through the Church Boards, will now have a channel provided for the outflow of their Missionary money which they have had to divert to other sacred or benevolent purposes.

How good it is to know that now we can obey more, with the full assurance of faith, obey our marching orders: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have com-

manded you: and, lo, I am with you always, even unto the end of the world. Amen.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 8.

"What mean those glorious heralds
Athwart the eastern sky?
They echo back the tidings—
The Bridegroom draweth nigh!
Then Christian up arouse thee,
The night will soon be o'er;
Behold the Bridegroom cometh—
He standeth at the door."

Sincerely,

OLIVER M. WAITE.

Lansdowne Golf Manor, Penna.

Dr. Coffin and Davidson College

To the Editor of CHRISTIANITY TODAY:

Sir: At the recent Commencement of Davidson College, Rev. Henry Sloane Coffin, D.D., President of Union Theological Seminary, N. Y., preached the baccalaureate sermon. To some, at least, of the members of the Southern Presbyterian Church, this is an alarming fact which should not be viewed lightly.

The fact that a head of a theological seminary which for a generation has been considered liberal in the extreme should be asked to give the message from the pulpit to more than 600 of the choice young men of our church indicates that there must be strong sympathy with such liberalism on the part of some who are leaders in the Presbyterian Church, U. S.

It is not alone the position Dr. Coffin occupies that makes his coming to our largest Church College so fraught with danger, but his leadership in the Northern Presbyterian Church and his writings of recent date. In 1923, when the Fosdick controversy raged, Dr. Coffin, with Dr. W. P. Merrill, strongly supported Dr. Fosdick so that for a time there was the menace of ecclesiastical anarchy.

In his book, "The Meaning of the Cross," published in 1931, Dr. Coffin shows how far he has departed from the faith of the evangelical. On pages 3 and 4 of this book the author admits that the Cross does not hold the central place in the teaching of those who accept the current liberal theology. Dr. Coffin regrets that "certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering." (p. 118.) "There is no cleansing blood that can wipe out the record that has been." (p. 119.)

In the light of his position, activities and teachings, Dr. Coffin should not be allowed to preach in any building dedicated to the glory of God for "he that honoureth not the Son honoureth not the Father which hath sent Him" (John 5: 23b).

The undersigned is prayerfully and eagerly expecting the controlling Presbyteries to disapprove the bringing of Dr. Henry Sloane Coffin to Davidson as Commencement preacher.

(The Rev.) WALTER G. SOMERVILLE.

Guthriesville, S. C.

[The letter printed above, written by Dr. Somerville, was sent to the Editors by a prominent Southern Presbyterian. If it is actually true, as seems almost incredible, that there are supposedly well-informed persons who regard Dr. Coffin as evangelical, then the Editors will be prepared for any further surprises, no matter how great. Dr. Coffin's position on the side of Modernism is so well known and his advocacy of Modernism so brilliant that many are wondering how and why he could be invited to speak at Davidson College.]

A Board that Faces Both Ways

To the Editor of CHRISTIANITY TODAY:

SIR: However the Laymen's Report may have disappointed those who still believe in the blood of Christ as the sole cure for sin, it has done one thing for which we may be thankful. It has snatched away the "sheep's clothing" from the Board of Foreign Missions and made the gaunt "wolf" of Atheistic Modernism stand forth in its true light. Many who have refused to admit the fact now know that the Board has been doing for years just the things the Report openly advocates—the Report only brings actual conditions to light. We can at least respect the Laymen's Commission for its frankness and honesty in repudiating Christ as Saviour and advocating the release-unto-us-Barabbas gospel of Modernism,—but how about the Board of Foreign Missions in its effort to be on both sides of the fence at the same time?

Those who have looked for the Board to repudiate the Report in a straightforward way must remember that in doing so the Board, as now constituted, would have to repudiate itself,—something no agency would wish to do. What good can result from issuing "Re-Thinking Missions" Examined, in an effort to satisfy those who believe in the Blood of Christ as the only remedy for sin, when at the same time the Board is definitely and persistently promoting the teaching that such a belief is quite unnecessary, teaching even calling such a belief the "religion of the shambles"? What are the people of the church to think when one Secretary denounces the Report—"ridles the Report," as one has said; while another Secretary carries on an open propaganda to poison the missionary stream of the Presbyterian Church at its very source by inducing young missionaries to read and study leading Modernists? The Board recommends for the spiritual instruction and guidance of young missionaries books by the very man whom the National Association for the Advancement of Atheism says is doing more to destroy belief in the Bible and faith in Christ, than any individual outside their Organization.

The layman, untrained in theological and ecclesiastical technicalities, begins to wonder whether it is the business of the Board to manifest the Son of God, "that He might destroy the works of Satan" (I John 3:8), or whether it is promoting the "works of the devil," that the Son of God may be hindered. Can the Board achieve the distinction of being able to champion both causes? Evidently the Board is divided against itself. This is a sample of the "inclusive policy."

Those who are actually interested in the triumph of the Prince of Peace, and there are some left in spite of modern enlightenment, are confused by this disposition of the Board to face both ways. We know

what the Appraisal Commission thinks, because it has told us in a clear-cut way. Let the Board do the same, then we will know what we are promoting by such small contributions as we are able to make. In reaching the conclusion in this tragic situation we need to rely more on "Thus saith the Lord," and far less on the opinion of Mrs. So-and-so, this "missionary statesman," or that "distinguished leader."

LAYMAN.

Dr. Speer's Book

To the Editor of CHRISTIANITY TODAY:

SIR: A careful reader of Dr. Speer's most recent book, "The Finality of the Christian Religion," while gladly acknowledging the worth of its main positions, can hardly fail to recognize the source of the vacillations that have of late disturbed the hearts of so many—to wit, a defective view of the Cross of Calvary. The Atonement does not seem to be accepted in the clear forensic setting of the Word of God, which invariably represents substitution as the ultimate reality, not one amongst a number of rival theories. Our Lord's true Deity may be acknowledged, and yet, if the force of His redemptive work expends itself in mystical union of spirit, a door would seem to be opened just a little to the toleration of the nobler forms of ethicism. But in the presence of the Substitute Who had in heaven the second Name, no flesh can ever glory.

EDWIN J. REINKE.

"Real Information"

To the Editor of CHRISTIANITY TODAY:

SIR: I am inclosing my subscription—May, '33, to May, '34. But I wished to add also that I love this magazine for its truth and REAL information as regards the thought and trend of our Presbyterian Church. I do thank our Heavenly Father that in these days of stress and confusion that he still has those who have not bowed the knee to power and money, but are standing for the old faith.

Most sincerely,

LAURA W. GIBSON.

European Bible Memorizing

To the Editor of CHRISTIANITY TODAY:

SIR: A third campaign of Bible memorizing has been completed in Central Europe. Mrs. F. H. Shepard of New York City arranged through Rev. Dr. V. Losa of Pittsburgh, Pa., to distribute a series of twelve leaflets with passages from the Old and New Testaments, to be memorized, the reward being a Bible. In 1930, 1745 persons were winners; 1768 more in 1931; and 1881 in 1932. But it is estimated that those who did not reach the goal, yet memorized portions, may number 15,000. One child five years old, succeeded; also six persons, some 86 years of age. The first year, most of the winners were in Bohemia and Moravia; the last year, Slovakia had the majority. Smaller numbers were reported from Poland, Yugoslavia and Austria.

CHAS. E. EDWARDS.

Sunday School Lessons for September

(International Uniform Series)

Lesson for September 3, 1933

DAVID

(Lesson Text—I Samuel 16:1-13; Psalm 78:70-72. Golden Text—I Samuel 16:7.)

HERE we have clearly displayed the sovereign and free power of God in election. Saul, while still master of the kingdom, had been rejected by God. His were still the armies, the cities, the palaces, all the outward symbols and possessions of royalty. But true royalty had departed from his person when the God who alone had raised him up condemned him for his wilful disobedience.

David had done nothing to deserve kingship. It is true that he had shown himself a brave and trustworthy shepherd. But while it is also true that he later distinguished himself against Goliath, yet at the time of his anointing he had done nothing to attract attention. Had a public election by the people been held, David would probably never even have been considered. But God knew the lad,—knew his weak-

nesses, his strength, knew the growing character whose heart, in the quiet vallies, had been lifted up to its God. God chose him, not as one proved and tried, but rather as a flexible instrument for His will. The brothers were all better to look upon than David,—from a purely human point of view. But God, as the Word tells us He reminded Samuel, does not see as man sees. He sees us as we are—a fact that should at once make us humble and contrite for the sin He must see in us, and yet deeply thankful knowing that when our hearts are open before Him, desiring to do His will, He will not blame us for honest mistakes, nor fail to heed our cry for His strength.

Lesson for September 10, 1933

JONATHAN

(Lesson Text—I Samuel 18:1-4; 20:14-17, 32-34, 41, 42; II Samuel 1:25-27. Golden Text—Proverbs 17:17.)

Few friendships in all the history of

mankind have been as celebrated as this friendship of David and the son of Saul. It seems all strange, that Jonathan could thus love David so, when it soon became apparent that David was the great obstacle to his own kingly succession. In one of those rare experiences of life, to know which is given but to a few, from the first time the youths saw each other, their hearts were knit together. The friendship of two young men, standing upon the threshold of life, hearts drinking up its wonder together, is a glorious and moving thing. But when that friendship endures the corrosion of the acid of self-interest, when it lives unchanged by the acquirements and vanities of maturer life, when it is not destroyed in the fire of trouble, then it has attained the character of the sublime. Torn by conflicting loyalties, poor Jonathan tried to be a good son to his father and yet also a true friend to David. Such friendship as theirs is a gift of God. Their inmost hearts were in that perfect concord which is hardly ever attainable even in the also-sacred but different love of man for his wife, for in it there was no trace of selfishness or desire. Unless they had both shared a passionate love for their God, their hearts could never have been so joined. Perfect friendship and love on earth can only be found between those whose hearts, at the very inmost core, are at one in God and in His Christ. The Lament of David for Jonathan after the death of his friend was the sincere, heart-broken cry of the man who truly thought he valued his friend while he lived, but who, only when his friend was dead, discovered the depth and bitterness of his loneliness.

Lesson for September 17, 1933

SOLOMON

(Lesson Text—I Kings, Chapters 5 to 8.
Golden Text—Psalm 100:4.)

The reign of Solomon was the "golden age" of the Israelitish people—a time to which they were to look back with longing and pride for centuries, a time to which many still look back. David's reign had been spent largely in war. The resources of the kingdom were thrown into its defense. As a result of David's vigorous policy in dealing with his enemies, he and his people gained the healthy respect of neighboring nations, so that when Solomon was king, Israel was enjoying a period of tranquil prosperity, when the energy that had been expended upon defense could now be diverted to the arts of peace.

God put it into the heart of Solomon to build in Jerusalem a great Temple. The honor of erecting such a structure had been

denied to David. But his son was permitted to carry out the vast project. For "vast" it was,—even by our modern standards and conceptions. As one reads the description in these chapters, some idea of the magnitude of the labor emerges,—of the patience, the industry, the skill, the love that went into the building.

After thirteen years the noble work was done. The ark of the covenant was brought, upon a day of high rejoicing and praise, out of the old tabernacle. The vessels of the Tabernacle were brought also. But even more precious than all these, the *Shekinah*, the light of the glory of the presence of God came down and there in that more than human glory, generation after generation came up to the Temple of Solomon there to see, if they had eyes to see and hearts to understand, in the types and symbols of the Temple and its sacrificial system, the promise of the coming in God's

good time of the Lamb of God that taketh away, by His own precious blood, the sin of the world.

Lesson for September 24, 1933

REVIEW: SOME EARLY LEADERS OF ISRAEL

Because the lessons given in this paper are necessarily so condensed, it is suggested that the review be made by picking out one salient thought from each of the lessons of the past quarter. In doing so let us remember that of none of us does God require in His service powers that we do not have or that He will not bestow. But the *one* thing He *does* require in His children is an obedient faithfulness that will do His will without questioning or disputing. Using this as your measure, you will see clearly the why of the success or failure of these leaders of Israel's early life.

The Comfort of the Scriptures

A Devotional Meditation

By the Rev. David Freeman, Th.M.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"
Psalm 27:1.

MEN are creatures of fear. There is much to fear. The words of the Psalm declare a want of fear which is the portion of the child of God. It is no affected boldness this, but a true expression of the state of his mind.

Whom, shall he who has been given the authority to be called a son of God, fear? of whom shall he be afraid? Men fear God; shall he be afraid of God? God is a consuming fire. The Lord's wrath is upon rebellious and sinful man. But for the one who believes on the name of the Son there is deliverance. Christ tasted of God's anger for sin. In His flesh, sin was condemned. To the one in Christ there is now no condemnation. He does not fear to meet Him whose eyes are too pure to behold iniquity, being able to plead the redeeming work of Christ. He can stand upon his feet in Him who is salvation.

Shall he fear the LAW? It kills, but the Spirit giveth life. The law reveals his sin and pronounces his guilt and condemnation, but God's grace in His Son sets him free from the law of sin and death. The deliverance is effectual and complete. Christ has redeemed from the curse of the law. The law no longer has dominion over him. For this God be thanked.

Shall he fear the future? It is the fear of what might happen that weighs men

down and brings them often to premature graves. To him born of God, there have been given exceeding great and precious promises. Shall they ever fail in any hour of need? God is faithful. His grace is sufficient and will be sufficient. Will not all things work together for good to him that loves God? That is the promise. Shall the believer show himself faithless by letting the possibilities of the future haunt him and rob him of repose and peace? The Lord will continue in days not yet born to be his light and salvation. Of whom shall he be afraid?

God is the strength of life. He will not let one of His little ones falter by the way. He will never give one of His own up to the enemy though they that be set against him be legion.

And shall the child of God fear death? Men say that of this we do not know enough to be fearful. But it eventually conquers the most boastful and self-righteous. No one faces it with triumph who does not hope in God. To him alone to whom the name of God means salvation it is an entrance into life eternal and victory.

"What shall we then say to these things? If God be for us, who can be against us?" Whom shall we fear, of whom shall we be afraid.

To fearful disciples Jesus once said, "Be of good cheer; be not afraid." He has overcome the world. We are sharers in His conquest. Brethren, let us not grow weary in well doing.

This Changing World

By "Calvinist"

NEVER was the title of this column a more exact description of the times. Nationally, internationally, the world is in a state of weekly, almost daily, flux. Here in the United States we live and move in the midst of a profound social revolution. The old order, for weal or for woe, is gone. Traditions, customs, laws that have been centuries in the creation are being thrown over the rail of our social ship like so much tangled, useless gear. A great world-system of economics is struggling to survive by subjecting itself to desperate modifications. This agony is not confined to any one nation—the whole world, nearly, is suffering together. Yet, in spite of so much ruin and havoc that even the semi-intelligent can trace largely to the great war, the earth today is so filled with enmities, hates, dreams of revenge, breathings of threatening and slaughter, as to make the world of April, 1914, seem like a daisy field that echoed the happy laughter of little children. Alarmists and sensationalists we have always with us, yet it is the opinion of not a few whose judgment is to be respected, that we are standing upon the fiery brink of another and more terrible war.

* * *

"Without God and without hope." Five words that summarize the distressful state of a world where greed and hatred and the hard blight of cynical disillusionment have made the nations like a pack of snarling predatory beasts of the jungle. The shallow-minded optimist, the professional Pollyanna of other days, finds his brainless patter drowned out in the tumult. A great apostasy that began generations ago is beginning to bear its bitter fruit. The peoples who have forsaken God, to whom His truth and the love of Christ our Saviour are things to be despised even while their churches and outward ritual grow richer and yet more rich, are beginning to find that they cannot escape the judgment and the wrath that they have so amusedly derided. The world has sown a bitter seed of unbelief, now comes the reaping. First the wind. Then the whirlwind.

* * *

Who is the calm man, the man who alone of all the world may stand unafraid and serene while the creations of time dissolve and sink around him? Not the urbane man of the world whose world is passing away. Not the man who preaches the permanency of some particular civilization and race, for they are "as leaves before the wind." Not the man who talks glibly of the "brotherhood of man" while he fatuously tries to tie pink ribbons around the necks of the denizens of the jungle. No, not these or others like them who are blind to mankind's only

help and hope. Not these may stand unmoved amid the stupid incoherencies of man and the ravages of mortality, but rather only the man who knows simply one great eternal fact: that God is on the Throne.

* * *

There are limits beyond which the sin of man may not go. "Thus far, and no further." The godlessness, the wrath, the unbelief of man cannot alter God's eternal decree, nor swerve His everlasting purpose by the breadth of an electron. The rebel-

lion of man has been foreseen and met—not only in its beginnings, but in its culmination and collapse as well. Amid the welter of distress and stark terror through which uncounted multitudes are passing, there are those who, in the darkness, will look up and see the everlasting light beating down from heaven upon the great rock, Christ Jesus, alone untrembling while a world is in convulsion. On that Rock will they find refuge. And they will know what all Christ's people should ever know and remember, that only the Christian has the reasonable right to be unafraid and he utterly, for only the Christian can see from his Rock across the lurid horizons of time the city that lieth foursquare, whose builder and maker is God.

News of the Church

Correspondence, General

Denver and Vicinity

By the Rev. H. Clare Welker.

DENVER Presbytery held its regular June meeting in the Idaho Springs Church, the Rev. A. Wilbur Liggett, pastor, on June 20th. The writer was unable to be present and is indebted to Dr. George R. Edmundson, the stated clerk, for a resume of the business transacted.

Dr. Calvin H. French, president of Hastings College, conducted the devotional hour, spoke at a conference on Christian Education, and by request of Presbytery conducted the examination of Licentiate James B. Douthitt in theology and education.

The Rev. H. H. Nicholson of the Presbytery of St. Clairsville and the Rev. O. J. Davies of the Presbytery of Nebraska City were received and their names enrolled.

The Rev. Lewis S. Hall of Littleton and Elders L. E. Skinner of Otis and R. D. Marthens of the Montview Boulevard Church, Denver, made reports as commissioners to the General Assembly, while the second ministerial commissioner, the Rev. Thomas Murray, D.D., pastor of the First Avenue Church of Denver, presented a written report as he had not yet returned from a well-earned vacation which he and his family enjoyed in the eastern states following the meeting of the Assembly.

Licentiate James B. Douthitt passed an unusually good examination for ordination. His ordination took place the following evening in his home church, the Twenty-third Avenue Church of Denver, of which the Rev. Robert Karr, D.D., is pastor. Those taking part in the ordination service were the Rev. George R. Edmundson, D.D., the Rev. C. K. Powell, D.D., and the Rev. George F. Sevier, all of Denver. By vote of Presbytery, the Rev. Mr. Douthitt was dismissed

to the Presbytery of Corning to accept a call extended by the church at Lenox, Iowa.

An overture on reducing the size of the General Assembly was presented by Dr. Wm. L. Barrett. The overture was adopted by Presbytery and the stated clerk was instructed to send copies of it to the other presbyteries.

The fall meeting of Presbytery will be held in the Sedalia Church, which the Rev. Benj. S. Woodruff is now serving as stated supply.

The Rev. David C. Bayless, D.D., of Denver, delivered the commencement address to the largest class ever graduated from the Brighton, Colo., senior high school. Dr. Bayless spoke to an audience of more than a thousand people. His address was well received.

The Estes Park Young People's Conference met in the Brinwood Hotel near Estes Park village about the middle of June. About 40 were registered as delegates. The director of the conference was the Rev. S. Franklin Mack of Philadelphia, while the local arrangements were under the direction of the Rev. Floyd Kuykendall of the Estes Park Church. While the attendance was small, due to the general financial stringency, the conference, otherwise, was considered very successful.

During the present summer the various churches and missions of Denver Presbytery conducted a total of about 40 Vacation Church Schools, which was an increase of 6 or 8 over the preceding summer. The total enrollment was about 3,000 and the total teaching staff was approximately 275, most of whom were volunteer workers. The work of the schools was under the general supervision of the Rev. J. S. Dapp, Sunday School Missionary for Denver Presbytery. The Highland Park Church, Denver, the

Rev. Elmer J. Larson, pastor, was credited with the largest enrollment. Among the 250 members of this school were representatives of 12 denominations and 21 different congregations.

The Colorado State C. E. Convention met in the Central Presbyterian Church, Denver, the Rev. Martin E. Anderson, D.D., pastor, in June. There were about 300 registered delegates but a much larger number were in attendance at most of the sessions. Mr. Elden Hobbs, a licentiate of Denver Presbytery, was elected president to succeed the Rev. G. Henry Green, pastor of the South Broadway Presbyterian Church of Denver.

In spite of financial difficulties, Denver Presbytery conducted two successful "Kiddie Camps" for members of the vacation church schools. The camps were under the direction of the Rev. J. S. Dapp. The attendance and interest were both up to normal.

BRIGHTON, COLORADO.

Kansas Letter

By the Rev. Jay C. Everett, D.D.

THE Clergy Club of the Synod of Kansas met at the college of Emporia in May with over forty attending the sessions. The basis of the reviews and discussions was the government report on "Recent Social Trends." At the fall meeting the section of this report dealing with "Changes in Religious Organizations" will be given a half day of the sessions.

Liberal has been one of the fastest growing towns in S. W. Kansas. It is the center of 538 farms that in 1930 produced 1,245,000 bushels of wheat. The 500 tractors and 500 combines will not work in wheat this year as there is no crop. On May 22nd a tornado wiped out a large part of Liberal, killing four, injuring about three score, and leaving about 700 homeless, with a property damage around a million. Governor Landon designated the week of June 5th throughout the state for securing aid for Liberal. The Presbyterian Church and manse suffered only slight injury being just on the edge of the storm's path, but the work of the Church will be handicapped because of the losses coming to members and to the city and the surrounding country. Rev. W. A. Stockwell is Pastor.

The churches of Herington, Kans., have united for a great open air series of meetings, following the style of the early day open air field meetings of old Peter Cartwright and Bishop Francis Asbury, both of the last century. The meetings are being held in the city park from July 9th to July 23rd. Delegations are expected from fifty miles in every direction. The new band stand supplies as pulpit and choir loft. Dr. Harry C. Rogers, of the Linwood Boulevard Presbyterian Church, Kansas City, Mo., and Guy Green, a very successful layman evangelist, are in charge. A specialist in outdoor

singing will be in charge of the music. A big union meeting July 2nd launched the cooperative movement. Rev. Geo. S. Sutton, Ph.D., is the pastor of the Presbyterian Church.

Rev. Thomas J. Strickler and wife, of Solomon, Kans., have moved to Whittier, Cal. During the seven years of service here, sixty-three new members have been received into the church. The debt on the new building has been reduced three thousand dollars. The manse has improvements in equipment and added porches. Rev. R. Raymond Kearns, D.D., of Salina, and Rev. David Townley, of Abilene, were speakers at a farewell reception given June 14th attended by one hundred and forty people. Mrs. Strickler was presented with a quilt and the pastor with a purse, as tokens of the esteem of the people.

The Young People's Conference at the College of Emporia, Emporia, Kans., June 21st-28th, was attended by ninety-four delegates, representing twenty-three churches and coming from twenty Kansas towns. The program was especially valuable and a number of new traditions were established. The camp-fire ceremony was especially impressive, and the class-room work was of exceptionally high character. Following the awarding of certificates the closing morning, delegates moved ahead according to years of attendance in a recognition service. Rev. E. P. Westphal, of the Board of Christian Education, served as dean. Miss Ellanore Ewing, of St. Louis, had the work in National Missions, and Dr. Guise, of India, from the American Board of Missions, presented Foreign missions. Dr. Harry T. Scherer, of Hutchinson, Kansas, had charge of the vesper services and one of the classes. Other leaders were Prof. and Mrs. Ivan G. Grimshaw, of the College of Emporia; Rev. Claude K. Davis, of Atchison; Miss Daisy Herriot, of Garden City; Mrs. Arthur B. Miller, of Pittsburg, and Rev. Geo. T. Arnold, of Topeka, Kansas.

MINNEAPOLIS, KANSAS

Ohio, Kentucky Letter

By the Rev. Gerard H. Snell

ON June 12, at 2 o'clock, in the Presbyterian Church of the Covenant, Cincinnati, Rev. Gerard H. Snell and Miss Carolyn Wiggerman were joined in marriage by Dr. Frank R. Elder.

A union memorial service was held in the Walnut Hills First Church, Sabbath, May 28th, conducted by Captain Frederick N. McMillin, Chaplain of the 147th Infantry, Ohio National Guard, Pastor of the Church. The regimental band was present and played in the service and many of the officers and enlisted men of the nine Cincinnati companies and the regimental staff marched from the Cummin's Public School to the service. Nine army and navy officers, in-

cluding a lieutenant of the Union Army in the Civil War, ninety-three years of age, sat upon the platform. The theme of the sermon was, "Being Dead, Yet Speaking."

Twelve new members were received into the Walnut Hills First Church on Sabbath, June 4th.

A new Men's Bible Class, taught by Mr. Lewis P. Pobst, a newly elected elder, was organized in the Walnut Hills First Church on Sabbath, June 4th.

The children of Rev. Dr. and Mrs. Frank H. Stevenson, Frank H. Stevenson, Jr., and Mary Shillito Stevenson, united by profession of faith with the Church of the Covenant, Cincinnati, on June 25th. Dr. Stevenson was pastor here for thirteen years and the children are the fifth generation of Mrs. Stevenson's family to unite with this church. The communion linen used on this occasion was a set especially woven with the symbols of the sacrament in Ireland and presented to the Church of the Covenant many generations ago by Mr. John Shillito.

The resignation of Dr. John Garretson as pastor of the First Presbyterian Church became effective Sunday, July 9th, when he preached his farewell sermon. Dr. Garretson has been with the First Church since 1927 when he succeeded Dr. G. Campbell Morgan. He has accepted a call from the Presbyterian Church of Monticello, Indiana, and began his pastorate there July 16th.

The sale of the First Church property was announced some weeks ago, but certain legal matters have delayed whatever further steps the congregation will take.

Rev. Walter A. Hopkins, D.D., Pastor-Emeritus of the First Church, Covington, Ky., died May 28, 1933.

The Synod of Kentucky met at the Presbyterian Seminary of Kentucky in Louisville on June 13, 1933.

Beginning Tuesday afternoon, June 13th, for seven consecutive Tuesdays, Professor Harold Vinacke is giving an extension course on "World Problems" at Lane Seminary from four to six P. M. The course is a regular accredited, single unit course under the administration of the Extension Department of The University of Cincinnati. This course has been approved by Cincinnati Presbytery.

Dr. Robert McInturff has been Pastor of the West Union Church for a year and a half, and during that time marked advancement has been made. The manse property has been improved, the church lawn beautified, the membership has increased, and all financial obligations met. The Missionary Society was the only society in Portsmouth Presbytery to make one hundred per cent on the standard of excellence. The Church school is steadily advancing, and is now supporting four Sunday-school mission stations. Guy W. Green, of Kansas City, recently held a meeting in this Church, resulting in numerous additions to the Church. The Church

was organized in 1800, and the first governor of Ohio was a large factor in the erection of the historic building.

At a Pro-Re-Nata Meeting of Portsmouth Presbytery held at Manchester May 16th Licentiate Fred H. Eastman was ordained to the Gospel Ministry. The examination was conducted by Dr. Robert McInturff, Chairman of Christian Education, and Dr. Vernon P. Martin. All members present took part in the questioning and the examination was eminently satisfactory as to the soundness of doctrine of Mr. Eastman. Mr. Eastman graduated from the Louisville Presbyterian Seminary in this year's class and will supply the Manchester church where he and his wife have already had a very hearty welcome. The Moderator, Rev. H. G. Vorsheim, presided and preached at the public service of ordination at night.

At the recent Commencement of the Southern Baptist Seminary at Louisville the Rev. Vernon P. Martin of Georgetown and Stated Clerk of the Presbytery, received the Ph.D. degree. This was the result of three years of Graduate Work done under Dr. A. T. Robertson in the New Testament field.

The two churches in Presbytery showing the largest proportional gain by accessions on confession of faith this year were two little national missions fields where only recently services have been resumed after a lapse of several years when they were without regular services. They are Mt. Calvary where Rev. Paul E. Ferguson of Sardinia gives two services a month, and Wheat Ridge where a similar service is rendered by Rev. A. H. Wessells of Seaman. Both men take this as additional to an already full program.

Rev. Wm. B. Paterson of Winchester and Rev. A. E. Harding of Wellston are the ministerial commissioners to Synod of Ohio which soon meets at Oxford, Ohio.

CINCINNATI, OHIO

News Notes from the Southeast

By the Rev. Wm. Childs Robinson, Th.D.

Modernism Wins on Technicalities

MODERNISM won a decided victory in the 1933 General Assembly which met at Montreat, N. C. Acting through a Judicial Commission the Assembly dismissed complaints brought by Rev. A. Killough and Rev. J. E. McJunkin against the action of the Synod of Arkansas which had upheld Arkansas Presbytery in clearing Dr. Hay Watson Smith of "rumors" of theological unsoundness. This case was consistently represented in the public press, before its decision as a case "merely" involving scientific evolution; and after the decision just as consistently represented as a victory for Modernism. The last representation is the correct interpretation of the matter, your correspondent having shown that the mat-

ters at stake were such questions as the Deity of Christ, *Is Presbyterianism Prepared to Surrender the Deity of Christ?* in CHRISTIANITY TODAY, May, 1932, and in *The Presbyterian of the South*, July 13, 1932.

However, it is not correct to infer that the Assembly or its Judicial Commission consciously endorsed the theological vagaries of Dr. Smith. Complainants sought to have the commission consider the evidence in the case; but under the pressure of time in a rushed session, and the suggestion from legal lights that the court of original jurisdiction should pass on evidence and its own procedure the Commission dismissed the complaint on technical grounds. The Commission included in its membership at least some thoroughly conservative members, while the position of others is unknown to your correspondent.

Discipline in the Church

The action in the Smith case and an editorial which appeared May 3, 1933, have raised the whole question of discipline in the technical sense of that term in the Southern Presbyterian Church. In the editorial one of the most influential writers in the Church declared: "If history teaches anything it does seem to teach that such trials (i.e., heresy trials) have not only been futile but even worse than futile."

Rev. W. L. Foley raised the question of technical discipline as a necessary step if the Church is to have a real revival at the regular meeting of Atlanta ministers, June 20th. The discussion was continued June 27th. In opposition to the position quoted from the eminent editor your correspondent took the position that technical discipline, however undesirable, becomes, at times, a necessary *dernier ressort* both for immorality in practice and for heresy in belief. In support of this view he urged the teaching of the New Testament: Matt. 16: 18, 19; 18:15-18 (the only three cases in which the word Church occurs on the lips of the Saviour have to do with discipline); I Cor. 5:5, 9; I Tim. 1:20; II Thess. 3:6, 14; Rev. 2 and 3; II John 3, and the obligation to use the Scriptures as one rule of faith and practice. A second argument was found in the constitution of the Church, particularly the ordination vows which pledge every officer to accept the government *and discipline* of the Presbyterian Church (a part of which discipline is for heresy in belief), and to be zealous and faithful in maintaining the truths of the Gospel. A third reason for technical discipline was found in the fact that all representative government is collapsing and that the Church can do more to maintain authority and government by giving an example to the state than by all the resolutions she may direct to the state.

Evangelism

According to the call of the General Assembly those with whose summer plans the

writer is most conversant are devoting themselves to evangelism and to summer conferences, chiefly for young people. Dr. J. B. Green, of the Columbia faculty, has evangelistic services scheduled for Columbus, Ga., Woodstock, Ga., and Hattiesburg, Miss. Dr. Green also took part in two conferences at Belhaven College, Jackson, Miss., being associated therein with, among others, Dr. J. Gresham Machen, of Westminster Seminary. Dr. S. A. Cartledge has evangelistic services arranged for Comer and Royston in Athens Presbytery, Georgia, of which Presbytery he is now Moderator, and summer conferences at Agnes Scott and Presbyterian College. Dr. J. McDowell Richards has evangelistic services at Eastmon and Roswell, Ga., and a part in the conference at Camp Smyrna. Your correspondent has three evangelistic services and a Young People's Conference all scheduled in North Alabama Presbytery, i.e., Ft. Payne, Goodwater, Anniston (Central) and Shocco Springs. Rev. Mr. Peter Marshall, who has just been called from the Covington, Ga., to the Westminster Presbyterian Church of Atlanta, has evangelistic services in Cartersville, Ga., Gum Creek, Ga., and inspirational addresses at the two conferences at Camp Smyrna. Rev. Mr. Chester Monk, of Long Beach, Miss., has been called to the Ingleside Presbyterian Church of Atlanta. Mr. B. H. Dickson, of the graduating class of Columbia Seminary, has accepted a call to the pastorate of Presbyterian Church of McClellanville, S. C.

The Montreat Open Forum

A COMMITTEE consisting of Dr. D. P. McGeachey, Dr. E. T. Thompson, Dr. Chas. H. Pratt has arranged for the holding of an Open Forum at the Southern Presbyterian Conference Grounds, Montreat, N. C., from August 21st to 25th. Addresses will be made by Dr. Walter L. Lingle on "The Practical Application of the Teachings of Jesus to the Problems of Our Day." Following the lectures an open discussion will ensue. Attendance upon the lectures and the open forum is limited to the ministers present. Agenda notices declare that the ministers want to take up the whole matter where John Calvin left it off, when he died that early death. As Dr. Warfield has rightly pointed out, one of the three distinct contributions which Calvin made to the elucidation of Christian truth was Christian ethics, a result of which is the large space given to the Commandments in our Catechisms. A discussion of ethical questions of the day by a ministry each one of whom is under the most solemn vow to use the Scriptures as his rule of faith and practice, should provide a most fruitful week, and issue in helpful findings.

However, the genesis of this movement has caused concern among some of the

brethren in the Church. The idea seems to have been first broached at a series of conversations held by Mr. Kirby Page last summer in the cottage of one of the members of the committee. The members of the committee and others later circulated a "round robin" urging the Southern Presbyterian ministry to subscribe to Mr. Page's periodical, *The World To-morrow*. Kirby Page does not accept the Scriptures as his rule of either faith or practice; he makes the typically modernist distinction between Jesus and historic Christianity; he rejects the Church doctrine of the atonement; and has described himself as ecclesiastically a "free lance." His pacifist position as the reputed formulator and advocate of the "Slackers' Oath" is in sharp contrast to the Westminster Confession, Chapter XXIII, Section 11.

DECATUR, GA.

News Letter from Western Pennsylvania

By H. J. Ockenga

AT an adjourned meeting in May, the Presbytery of Pittsburgh licensed the following: S. R. Allison, J. A. Backora, R. B. Connor, C. E. Davis, Frank Losa, W. P. Ludwig, John E. Nelson, P. E. Nicastrì, H. V. Porter and W. C. Sweet, Jr. At the stated June meeting Mr. A. V. Hunter was received as a licentiate from the Presbytery of Clairton, and Hugh Thompson Kerr, Jr., was received as a candidate for the ministry.

By request your correspondent reports a prospective missionary campaign for the summer months. Personal invitations have been received from Rev. Wm. Fetler, of the Russian Missionary Association, and Rev. K. J. Jaroszewicz, of the Union of Churches of Christ of Poland to preach to the people of these lands. The following itinerary has been planned:

July 5 to 28, study tour of Germany; August 2 to 5, preaching at Viborg, Finland; August 6 to 13, preaching at the Salvation Temple, Riga, Latvia; August 14 to 21, preaching at Warsaw (and at General Assembly of Churches of Christ), Poland; August 22 to 29, preaching at Berlin. This will consist of conservative evangelistic exposition of the gospel "which is the power of God unto salvation." It should cause our hearts to rejoice that there are in so many lands faithful groups who, in the face of all difficulties and obstacles, still tenaciously hold and diligently propagate the rugged gospel which is a stumbling block and an offence to many.

The meetings in Viborg will be arranged through Baroness Nicolay, the widow of Baron Paul Nicolay, who did such a great evangelical Christian work among the students of Russia before the revolution. Remember these to the throne.

PITTSBURGH, PA.

Eastern Pennsylvania Letter

By the Rev. John Burton Thwing, Th.D.

MISS SERAPH DEAL, a true lover and supporter of the evangelical cause, passed away on July 6 at her home in North Wynnefield, Philadelphia.

Elder William Mather Lewis, president of Lafayette College, was elected Moderator of the Synod of Pennsylvania, at its meeting at Beaver College, Jenkintown.

Dr. Ralph C. Hutchinson, youthful president of Washington and Jefferson College and former Y. M. C. A. worker, urged the Synod to keep pace with a constantly changing world, scoring the church's "dangerous placidity." This advice appears to be the diametric opposite of Paul's when he says, "Be not conformed to this world." This line of cleavage between the evolutionistic modernist view and the creationistic view of the conservative is constantly evident. The modernist parrots the now-famous words, "Nothing is constant except constant change," while the conservative replies, "Jesus Christ, the same yesterday, to-day and forever."

Charles G. Wideman, Westminster Seminary graduate and supply pastor of the church at Ringoes, N. J., was ordained by Philadelphia Presbytery on June 19th. Roy Oliver, of Beacon Church, was taken under care of presbytery. Roy hopes to go to Africa under the new Board when his studies are completed. He will follow his brother Walter at Stony Brook School this fall, while Walter goes to Wheaton College on a scholarship provided by the New York Alumni Association of Stony Brook. Both will attend Westminster Seminary.

Dr. W. Courtland Robinson, editor of the *Presbyterian* since the resignation of Dr. Samuel G. Craig in 1930, resigned on June 20th, giving as his reason ill health.

Seventy-one Presbyterian Daily Vacation Bible Schools opened in Philadelphia July 3rd.

The Rev. W. K. Newton has resigned from the Honesdale Church, and the Rev. John A. Visser from Montrose. Mr. Visser has accepted the call of the Union Church of Endicott, N. Y.

PHILADELPHIA, PA.

Delaware-Maryland Notes

By the Rev. Henry G. Welbon

THE Rev. Harold S. Laird, former pastor of the Presbyterian Church in Collingswood, N. J., was installed pastor of the First and Central Presbyterian Church, Wilmington, Del., on June 29th. The Rev. Clarence E. Macartney, D.D., preached the sermon. His subject was, "The Witnessing Church" and it is the hope of many that this venerable church shall continue a true and faithful witness through the ministry of Mr. Laird.

The Rev. Harley B. Kline, graduate of

Princeton Seminary, 1933, has been called to the Green Hill Presbyterian Church, Wilmington. He was ordained by the Presbytery of Philadelphia North, in the Holy Trinity Presbyterian Church. The pastor, the Rev. W. Barnes Lower, is the father-in-law of Mr. Kline.

The Rev. I. Marshall Page, formerly pastor of the Juniata Presbyterian Church, Altoona, Pa., has been called to the Buckingham Presbyterian Church, Berlin, Md. The Rev. J. R. Verbruycke, who recently completed the fortieth year in his ministry while pastor of this church, has resigned as the active pastor.

At the recent meeting of the Synod of Baltimore, held at Hood College, Frederick, Md., the Rev. George A. Burslem, pastor at Dover, Del., was elected moderator of Synod.

Several Westminster graduates and their friends recently held a reunion at Bowers Beach, Del. The group included the following ministers: Peter DeRuiter, Everett De Velde, W. Mervel Weaver, F. S. Dyrness, Leon Maltby, John Clelland and Henry Welbon. The fellowship was fine and so was the fishing, but it is the hope of some that the next meeting may be held on smoother waters.

Mr. Robert L. Harris, student at Westminster Seminary, has been supplying at Rehoboth Beach, Del., and in his father's churches at St. Georges and Port Penn, Del.

NEWARK, DEL.

Here and There

At Grande Prairie, Alberta and within Forbes Presbyterian Church there on July 11th, that part of the Presbytery of Edmonton known as the Peace River met and was constituted the Presbytery of Peace River by Rev. H. R. Horne, Synodical executive. By unanimous vote of the Presbytery, Rev. E. A. Wright, Grande Prairie, Alberta, was elected moderator and Rev. Minor Simpson, Fort St. John, British Columbia, clerk and treasurer. The following were appointed convenors of the following committees: Missions, Rev. E. A. Wright; Church Life and Work, Rev. J. M. Fraser, Brownvale, Alberta; Sunday Schools and Young People's Societies, Rev. Minor Simpson; Budget, Rev. J. M. Fraser. Congregations and preaching stations included in the new Presbytery are: Grande Prairie, Bear Lake, Flying Shot, Lymburn, Brainerd, Brownvale, Hines Creek, Dixonville, Wanhorn and Heart Valley, all in Alberta; Tupper, Swan Lake, Riverside, High Ridge and Fort St. John, all in the Peace River Block of British Columbia.

The recent California State Christian Endeavor Convention was the second largest in the nearly fifty years of the movement. Nearly five thousand delegates paid and registered and about two thousand visitors were in attendance. The beautiful new auditorium

at Long Beach was admirably suited for a great convention. The four major evening addresses were delivered by **Bishop Storm**, of Kansas City; **Dr. Daniel Poling**, of New York City; **Dr. E. Stanley Jones**, of India, and **Dr. Francis Shunk Downs**, of First Presbyterian Church, Berkeley, California.

With impressive services on Memorial Sunday morning, beautiful new pulpit furniture was dedicated in the First Presbyterian Church of Berkeley, **Dr. Francis Shunk Downs**, pastor. The furniture consists of a beautiful new pulpit, five exquisitely hand-carved pulpit chairs, a new and appropriate Communion Table and Baptismal Font. The funds for this purpose were provided by several devoted members of the church.

The Baldwin, Ill., Church received three new members on Children's Day in a special Decision Day service. The Pastor, the **Rev. Ira Miller**, is preaching a series of sermons under the general head of "Topics from Jude," following the series of "Studies from Galatians," commenced last winter. He aims at leading his people to a full and intelligent understanding of both Epistles, with a view to an intelligent apprehension of Christian faith and life, as well as the characteristics of teachings and teachers representing a departure from the same. Much interest is being manifested by his congregation in these studies.

Recently was celebrated the fiftieth wedding anniversary of the **Rev. and Mrs. N. B. Kelley**, in Highland, Kansas. They are the parents of **Mrs. Robert Irwin**, whose husband, the **Rev. Robert Irwin**, is pastor of the Presbyterian Church of Highland. **Dr. Kelley** was pastor of the First Congregational Church of Brainerd, Minn.; the Presbyterian Church of Eldersridge, Pa., where for fifteen years he both ministered to his church and served as Principal of the Eldersridge Academy; President of Franklin College and pastor of the Presbyterian Church at New Athens, Ohio; the Westminster Presbyterian Church of Denver, Colorado; the Presbyterian Church of Ponca, Okla., and various pastorates in Kansas and Missouri. There are seven children. . . . The First Presbyterian Church of Freeport, Pa., the **Rev. David M. Conn**, pastor, recently celebrated its hundredth anniversary. Special services of praise were held, participated in by the **Rev. J. A. Liggett**, of Mt. Lebanon; the **Rev. A. F. Walker**, of Tarentum, and the **Rev. Lemmon Alter**, of Virginia. In the afternoon the centennial address was delivered by the **Rev. Clarence Edward Macartney**, D.D., pastor of the First Presbyterian Church of Pittsburgh, Pa. He spoke on "Presbyterianism in Western Pennsylvania." At the evening service four former pastors, the **Rev. Wm. L. McClure**, D.D., of Altoona; the **Rev. H. M. Campbell**, D.D., of Pittsburgh, and the **Rev. James A. Liggett**, D.D. One former pastor, the **Rev. Clarence**

E. Honk, was unable to be present due to an auto accident, but sent a letter. Greetings from old members continued the celebration on the Monday following. Large numbers of people attended the centennial of this historic church, now prospering under its able pastor.

The Presbyterian Church in Canada

By *T. G. M. B.*

IN reading through my report of the Peterborough General Assembly in the July number of CHRISTIANITY TODAY, I failed to find any reference to the minimum stipend. The decision of Assembly was "That the stipend be \$1,800, according to present regulation, but that in special circumstances Presbyteries be permitted to induct at a minimum not less than \$1,600, and then only for one year."

On the evening of May 26th, the new Knox Church in the capital city of Ottawa was dedicated to "the worship and service of Almighty God." The **Rev. Professor Daniel Lamont**, D.D., from New College, Edinburgh, preached on the text Matthew 16: 18: "Upon this rock I will build my church." "There will never be real peace on earth until men's hearts have turned to God. In these strange and troublous days we must make surer than ever that we are building on a rock," said **Dr. Lamont**. Those who took part in the dedication of the church by the Presbytery of Ottawa were: **Rev. Robert Johnston**, D.D., minister of Knox Church; **Rev. W. H. Leatham**, D.D., of St. Andrew's, Ottawa; **Rev. N. A. MacLeod**, of Brockville; **Rev. J. C. Tolmie**, of Southampton, associated with **Dr. Johnston** during the last year; **Rev. J. L. Vencta**, of St. Giles, Ottawa, and **Rev. Hugh Cameron**, D.D., clerk of Presbytery. The former Knox Church was expropriated by the city in September, 1930, and the first sod for the new building was turned the next year by **Rt. Hon. W. L. Mackenzie King**. The congregation has had eight ministers since 1844. Four are living, **Dr. D. M. Ramsay**, of Toronto; **Rev. R. B. Whyte**, of Philadelphia; **Dr. E. Lloyd Morrow**, of Toronto, and **Dr. R. Johnston**, called from Westminster Church, New Glasgow, N. S., in 1927.

The **Rev. Michael Fesenko**, of the Ukrainian Presbyterian Church, Toronto, was recently married to Miss **Julia Maystrowich**, Deaconess at the same church. **Rev. H. A. Berlis**, of Royce Avenue Church, Toronto, officiated, assisted by **Rev. A. S. Grant**, M.D., Secretary of the Board of Missions. **Mr. Fesenko** graduated from Princeton Seminary in 1929 and is a supporter of Westminster Seminary, Philadelphia. It was through him that the writer first heard of CHRISTIANITY TODAY.

The **Rev. D. H. Williamson**, of St. Andrew's, Parry Sound, Ont., died on May 12th,

and the **Rev. W. M. Martin**, retired at Welland, Ont., father of **Hon. W. M. Martin**, of Regina, has passed away at the age of eighty-three. A number of Elders are also greatly missed, including the late **Mr. G. B. Clark**, of Tatamagouche, N. S., the late **Mr. Wm. Michael**, of Chalmers, London, Ont.; the late **Mr. J. B. Campbell**, of Central Church, Vancouver, B. C., and the late **Mr. Andrew Brown**, of Valcartier Village, Que.

The **Rev. H. Michael Coulter**, Princeton, '28, was inducted at the Presbyterian Church, Brampton, Ont., on May 18th, after four years in Knox Church, Neepawa, Man. An Evangelical preacher of **Mr. Coulter's** type is badly needed in Brampton Church with its six hundred members. **Mrs. Coulter**, who was formerly **Miss Edith Sinclair**, Girls' Work Secretary for the W. M. S., is a great help in the work.

Other ministers have been inducted as follows: **Mr. Cecil H. Kennedy**, Little Harbour, N. S.; **Rev. F. G. MacDonald**, Merigomish, N. S.; **Rev. D. A. MacKinnon**, Windsor, N. S.; **Rev. Norman F. Sharkey**, St. Andrews, N. B.; **Mr. T. J. Watson**, Georgetown, Que.; **Mr. K. W. House**, Riverfield, Que.; **Rev. J. G. Berry**, Kinburn, Ont.; **Mr. R. C. Archer**, Cardinal; **Rev. D. S. Traill**, Pembroke; **Rev. J. B. Rhodes**, Cobourg; **Mr. H. F. Davidson**, assistant, Knox Church, Toronto; **Rev. C. K. Nicoll**, Oakville; **Rev. H. J. Scott**, North Bay; **Mr. Murdo MacInnes**, Guthrie, Oro.; **Mr. R. D. Robertson**, Cochrane; **Rev. E. B. Horne**, D.D., Westminster Church, and **Mr. C. G. Boyd**, Supply, St. Paul's, both in Sault Ste. Marie; **Rev. H. C. Feast**, St. James, Hamilton; **Rev. J. W. Whillans**, Knox, Brantford; **Rev. A. G. Scott**, Arkona; **Rev. John M. Fraser**, Brownvale, Alta., and **Rev. J. R. Frizell**, St. Paul's Vancouver, B. C.

In addition, calls have been extended as follows: Thorburn, N. S., **Mr. C. E. Hayward**; West River, N. S., **Mr. Wm. Verwolf**; Dalhousie, N. B., **Mr. P. W. Graham**; Maisonneuve Church, Montreal, Que., **Rev. Geo. Rowland**; Harriston, Ont., **Rev. T. L. Williams**; Norwich, Ont., **Rev. T. E. Kennedy**; Puce and Essex, Ont., **Rev. J. A. Isaac**; Knox, St. Mary's, Ont., **Rev. Robt. Bruce**; Knox Church, Stratford, Ont., **Rev. C. S. Oke**; Olds and Carstairs, Alta., **Mr. Leonard Webster**, and Cranbrook, B. C., **Rev. J. F. Bell**.

VALCARTIER VILLAGE, QUE.

Scotland

By *the Rev. Prof. Donald Maclean, D.D.*

THIS is holiday time in this country. Ministers, and even congregations, particularly in the cities, claim their right to the relaxation of change and rest. Change is provided for the more important city churches by a system of exchange, whereby a number of American ministers, for example, fill pulpits in Scotland during the months

of July and August. This exchange is not confined to pulpits; professors from abroad visit Scotland in large numbers during the summer months. Scottish professors and ministers in turn give courses of lectures in American seminaries. They are presumably invited to do so, and to Scottish Calvinists the choice made sometimes by alleged conservative theological Seminaries in America is provocative of mild surprise. Conservatism cannot be buttressed by an accommodation to popularity.

A number of city churches are closed altogether for a month or six weeks, and it is not uncommon for two or three neighboring congregations to worship for that time in one church. Further, evening services are largely discontinued, and even morning services are adapted to the present craze among youth for walking in groups on the Lord's Day. This "hiker" innovation from Germany has laid a firm hold on the youth of both sexes. The movement may be helpful to physical health, but it is not distinguished by even an attachment to the conventions of religion or the claims of modesty or true refinement. The Lord's Day observance, notwithstanding the note of alarm rung by Churches and Associations, is declining rapidly as a result of these movements and others which may be traced in the ultimate analysis to the baneful effects of a liberalism in pulpits and colleges that weakened the authority of God's Word.

Scotland is overwhelmingly Presbyterian. It has a high and honoured place among countries that promulgated the doctrines and polity of that system in countries overseas. It did that valued work chiefly by following its own migrants to their new homes, and continuing with them in such lands the forms of worship with which they were familiar at home. Scottish Presbyterianism cannot therefore historically be shown to have been a proselytising system. But in Scotland, at least, Presbyterianism has suffered from the proselytising activities of numerous exotic missions. Prominent among these was Wesleyan Methodism. United Methodism is apparently bent on pursuing the same purpose. For at their annual conference, held quite recently in London, it was unanimously agreed that Methodism "was seriously needed" in Scotland because of the exaggerated assertion that "the great mass of the people is outside all the Churches." The pity is that Methodism does not replenish its ranks from the non-Churchgoers, but chiefly from those still nominally, at least, attached to Presbyterianism. The Arminianism of Methodism makes no appeal to the serious-minded Scottish stock, but its social and semi-religious organizations always succeed in detaching from their traditional loyalties a fotsam driven about more by shallow enthusiasm than by deep-seated conviction.

A Scottish daily newspaper of high repute and immense circulation has drawn atten-

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tion to a striking and interesting fact that sheds a flood of light on current theological tendencies or, more correctly, perhaps, restraints. As far back as forty years ago there was a strong movement to modify and recast the essential doctrines of our Confession of Faith by means of Declaratory Acts. But so little is heard today of this cry of revision that it may well be regarded as having died out. This cannot be explained by a lack of interest on the part of the mass of the people in creeds and theological doctrines. A more correct explanation can be found in the fact that in the present uncertainty most people are looking for supports to their faith and hopes in the well-tried doctrines of the Reformed system and the authority of Scripture, and that a restatement of the faith which would eliminate old doctrines would stir a quiescent spirit into active opposition.

EDINBURGH.

Unity in the Reformed Churches of France

By *Pastor A. Cruvillier, of the
Eglise Réformée Évangélique*

THE question of unity in the Reformed Churches of France is entering upon a new phase. Up until recently it had been discussed only in the press or in ecclesiastical assemblies which have no power to make decision, but the question was brought without equivocation by the National Synod of the Reformed Churches (Modernistic Churches) meeting in Paris-Oratoire (June 17-19) before the National Synod of the Evangelical Reformed Churches meeting in Paris Auteuil (June 20-23).

In our preceding letter we gave the resolution adopted in almost identical terms by two regional Synods (the one of the Union of the right wing, the other of the Union

of the left) on the necessity and true conditions of unity in the Reformed Churches of France. In view of this resolution, the National Synod of Reformed Churches decided to write fraternally to the Synod of the Evangelical Reformed Churches proposing that they seek together "the true conditions of unity." The message, which we do not reprint, proposes "a complete examination of the questions concerning unity in the Reformed Churches of France and secondly, the relations of the two unions." For the present its only concern is "to authorize conference between the two Unions with a view to finding out whether or not a case exists acceptable to all. Even if these conferences produce only a negative result, the ecclesiastical situation of Reformed Protestantism in France will be singularly clarified."

Under such conditions, it was impossible for the National Synod of the Evangelical Reformed Churches to refuse. It therefore authorized its permanent commission to confer with the Union of the left wing.

When the question came up at the Synod of Oratoire, the pastor, A. N. Bertrand, President of the Union of the left wing, made the following declaration: "Unity of action is more important for us than doctrinal unity."

How can there be unity of action without doctrinal unity? How escape the reproach of doctrinal skepticism, if one wishes a church open to all shades of belief? We await with interest the response that will be given to our honorable brother.

On the other side, before the vote of the Synod of Evangelical Reformed Churches accepting the proposal to confer with the Reformed Churches, many speakers, particularly the pastors **John Cadien, Ponsoye, Tenlon**, insisted that the Union of Evangelical Reformed Churches stand fast on the historic foundation of the Church: The Confession of La Rochelle, the Declaration of Faith of 1872, the Apostles' Creed, the Authority of the Word of God.

The way opened by the Modernistic Synod is assuredly full of snares. Evangelical Christians must redouble their vigilance and stand fast on the ground of the Declaration of Faith of 1872, which proclaims the principles fundamental to Protestantism and to evangelical Christianity—the authority of the Bible and salvation by faith in Christ, the only begotten Son of God, slain for our sins and raised for our justification. Unity is possible only on that ground. It is to be earnestly hoped that they will never seek a common ground in a new declaration of faith which will simply be a compromise between the Declarations of the two Unions. In place of the two unions, it probably would result in what would be in effect greater division. The desired unity would be farther away than ever.

VAUVERT, GARD.

Netherlands Letter

By the Rev. F. W. Grosheide, Professor in the Free University, Amsterdam

IN the middle of June, there appeared as usual, the *Year Book* of the Free University of Amsterdam. As to the state of the University in itself, there are many reasons to be grateful. The number of professors is twenty-three. There are five hundred and fifty-two students. This includes two hundred and eighty-four students of theology. These numbers will not seem great to American eyes. But if one considers that the Free University was only founded in 1880, that the largest universities in the Netherlands have a maximum of about two thousand five hundred students, that the group which sends its sons and daughters to the Free University is but one-tenth of a national population of eight millions, and that the Free University as late as 1900 had but five professors and not a hundred students, the figures for 1933 are seen to possess importance. Among the theological students are some foreigners — Americans, South Africans, Germans, and Hungarians, all of whom come to Amsterdam to study at the only Calvinistic University in the world.

If the condition of the Free University is in every respect satisfactory, the same cannot be said, alas, about the finances of the society which supports the University. If the University is to function well, there is required a sum of one hundred and sixty thousand guilders per annum, not including the sum paid by the students for lectures and examinations. But in 1932 only one hundred and thirty thousand guilders were received. A department of science was opened in 1930. This year it has occupied a beautiful physical and chemical laboratory. This laboratory was made possible through gifts of the friends of the University, but the enterprise handicapped the finances of the society. This would not be a great difficulty if economic conditions generally were not so bad.

In one of my former letters I referred to the theological faculties of our State University. The members of these faculties are named by the state, but the synod of the Dutch Reformed Church has the right to appoint two extra professors who receive their salaries from the state. Now, as I have written before concerning Leiden, there was a vacancy for one of these professors had reached the age of seventy. He is a liberal, but the majority of the synod is orthodox. Moreover, the retiring professor was a liberal. Every one wondered what the synod would do. And now we know. Of the three men who were proposed, the synod chose a Modernist. The consequence is that nobody is satisfied. Liberals are not satisfied because they say they did not receive the right man but a liberal who is to the taste of the orthodox. The orthodox are not satisfied because they do not

The Independent Board

for Presbyterian Foreign Missions, now in process of organization, will be glad to receive gifts from those who wish to help it in its formative stages. If you want to help meet these necessary preliminary expenses, send your gift to the temporary Treasurer, Dr. Samuel G. Craig, at 501 Wither- spoon Building, Philadelphia, Pa.

understand how an orthodox synod could appoint a Modernist professor.

This case has caused people generally to consider anew the whole problem of the theological faculties at the state universities. Remarkable things were written by Professor Bouve, ecclesiastical professor at Utrecht, and (as we call it) "an ethical man." He proposed to alter the ministerial studies of the Dutch Reformed Church. He proposed several plans. One was the augmentation of a number of ecclesiastical professors at each, or at least one, of the universities, or if this number could not be augmented that it should be made obligatory for the students to attend the lectures of all the ecclesiastical professors. This would mean that the students would have to go from one university to the other. This is the German system, made obligatory. Another plan of Professor Bouve proposed that there should be a conference between representatives of the state and the synod of the Reformed Church concerning nominations of theological professors. Then, he hoped, politics would not influence nominations any longer. Here, I think, there may be a little snake in the grass. For hitherto the Reformed Church has been contented with the manner of appointment and it was the Reformed Churches (plural) who always contended that the church should control nominations of the theological professors. This is the policy at the Free University at Amsterdam. But I think Professor Bouve is disappointed because orthodox reformed ministers nominated by the state at the University at Utrecht were orthodox reformed professors. We are grateful for that, but the ethical Professor Bouve does not like orthodox reformed colleagues. And now his synod has given him a liberal colleague. It is the consequence of a wrong system. There should be no place for a theological faculty in a state university. And, generally speaking, Professor Bouve is right, as he asks control by the church. But a synod of the church which gives the same rights to the orthodox and to the liberals, as the Dutch Reformed Church does, is not any better qualified to appoint professors either.

AMSTERDAM.

Letter from Melbourne, Victoria, Australia

By Rev. H. T. Rush (Secretary of the Bible Union of Victoria)

WHILE Modernism has made considerable advances in Australia, constituting a call to loyalty on the part of all who love the old faith, it would give a wrong impression to say that it occupies a dominant position. In Sydney at all events that would seem not to be true. It is not true of other parts of Australia.

One or two things may be cited in regard to Sydney. Just recently the people of that city and, in a not much less degree, of the whole state of N. S. Wales were stirred by the news of the passing of Archbishop Wright. The death of the Archbishop occurred during a health trip to New Zealand. The deceased Primate was widely beloved. *Glad Tidings*, whose editor is a Methodist, says: "No one who knew the late Archbishop of Sydney ever questioned his sincerity, no one who watched his handling of a synod debate failed to note his tact and kindness, no one ever doubted where he stood in matters vital to God's honor and men's good"—a testimony that many would doubtless endorse. That this evangelical loyalty is a strong force in the Sydney diocese will be seen later in speaking of the election of the Primate's successor.

But what is true of Anglicanism in Sydney is true of other bodies. One other thing may be mentioned. Another Australian paper, referring to the resignation on the part of Rev. Hugh Paton of his charge—St. Stephen's Presbyterian Church, Sydney—makes evident the wide and deep influence of his ministry. During seven years he had received 1,100 members. It quotes Mr. Paton to this effect: "I believe that the real secret of this success is the gospel I preach, I believe in the old-fashioned story of the Cross." The Bible Union of Victoria had Mr. Paton as its chief speaker at its Annual Meeting some years ago. It is only necessary to add that his message was a ringing defence of the Bible. That he is not alone in that attitude among Presbyterians is of course manifest. Men in other denominations in Sydney might be cited for the steadfast adherence to Evangelical principles. Of the whole of the churches in Australia it might be said that while Modern thought has got into seats of learning and influence, and sufficiently to constitute a menace to the faith, yet it is far from having its own way, and just now there seems a decided swing back.

When it came to the election of a successor to Dr. Wright a great struggle eventuated. The controversy took place not only in official circles, but invaded the ordinary columns of the daily press. Naturally high and low church were in evidence, but a third class of thought was manifest in the Lib-

eral Evangelicals, a designation which is described as Modernism thinly disguised.

Glad Tidings says: "There was little attempt to cloud the issue on the part either of high church or low church. Though some of the letters contributed by high churchmen sought to display another motive than that of causing still another diocese to fall under the influence of their party." Eventually **Bishop Mowll**, of Western China, was chosen by a big majority. Evangelicals in all the churches will rejoice at this result. The new Primate will have a great responsibility as well as opportunity. Speaking of the influence of the high church in N. S. Wales the paper previously referred to tells of "several dioceses noted 25 years ago for their low church tenets and evangelical teaching, now acknowledged as exponents of Ritualism." "During the time of preparation for the Sydney election, a clergyman was reported in a 'S. M. Herald' of 28th March, as publicly blessing certain tennis courts, which he said would be open for Sunday play to those who had done their duty by attending the church service during a portion of the day."

A note in *The Biblical Recorder*, edited by **Rev. P. B. Fraser, M.A.**, Dunedin, New Zealand, states that the editor has been very ill. But he is recovering, and his medical advisor thinks he will be able to carry on. **Mr. Fraser** has many friends in Australia, who have admired through many years his able and uncompromising defense of evangelical truth, and his pungent exposure of error. He has stood fast often in face of great odds. May God strengthen him again for greater service still.

MELBOURNE, AUSTRALIA.

China Letter

By the Rev. **Albert B. Dodd, D.D.**

THAT the Church here in China is becoming more and more literate and Bible-loving is most encouragingly indicated by the steady annual increase in sales of complete Bibles. Whereas these sales totalled only 22,419 in 1927, they reached 63,224 in 1932. More than a quarter of a million complete copies of the entire Word of God have been bought in China within the past six years, or over one to every two church members. This has been done at an average cost of at least a full day's work for each Bible. The number of New Testaments purchased has been considerably greater than that of Bibles, while the number of Gospels and other portions was 9,554,198 for last year alone. It is to be hoped that this growing love for and knowledge of God's Word on the part of the average Christian may go far to counteract the sad neglect of that Word which has become so prevalent in the registered Mission schools and colleges.

The League of Christian Churches in China is to be congratulated upon securing for a few months the valuable services of

the noted evangelist, **Dr. French Oliver**, whose strong evangelical witness has been so richly blessed elsewhere. The earnest prayers of all God's people are requested for his meetings in this country.

Nowhere may the contrast between the two large church federations in China, the National Christian Council and the League of Christian Churches, be seen more clearly than in their respective attitudes toward the Laymen's Appraisal Commission. The National Christian Council took great pains to advertise and highly commend this Commission and considered its report, *Re-thinking Missions*, of such vital and constructive importance to the cause of Christ in China that they quickly translated it and published a cheap edition for the information and edification (?) not only of the church leaders but of as many of the laity and even of outsiders as might be induced to purchase the books. On the other hand, not one word of commendation of the work or report of this Commission has come from the League of Christian Churches; but, from the members of the Executive Committee of that League without a single dissenting voice, there has come an unequivocal condemnation of the Report. [*Text will be found in the Editorial pages.*]

TENGHSIEN, SHANTUNG PROVINCE, CHINA.

Korea Letter

By the Rev. **Bruce F. Hunt**

THREE Presbyterian Academies Receive Government Designation: "Common" and "Higher Common Schools" are schools "recognized" by the Government General in Korea; graduates of these schools are "qualified" to teach in "recognized" schools and to hold many government and other positions that are closed to graduates of "unrecognized" schools. Formal religious instruction and exercises are not permitted in these schools and for this reason the Presbyterian Missions in Korea have refused to have their schools "recognized," thus losing many so-called advantages for their graduates and consequently suffering a falling off in a paying enrollment. In 1923 the Government General, then headed by **Baron Saito**, announced that the government would recognize a class of schools to be "designated" as equivalent to "Common" and "Higher Common Schools." Such designation was to be given, provided that the faculty, equipment, courses, and all other requirements were equal to the required standards, regardless of whether religion was included in the curriculum or not. This was a great victory for the Missions which had refused to have their schools "recognized" or "registered," for in these "designated" schools, religion might be taught as part of the curriculum and they might include religious exercises in the ceremonies and exercises of the school.

Since this ruling in 1923, three Boys' Academies and one Girls' Academy (all of the Northern Presbyterian Mission) had been "designated." The securing of this designation, in each case, has been a tedious process of fund raising, building and securing the proper Christian teachers who must also be "qualified" in the eyes of the Government.

The designation of three academies at one time, which was announced on April 12, 1933, was a hitherto unheard of event in the history of Designated Academies and the whole Presbyterian Church in Korea is rejoicing over God's special providence. Those recently designated are: the Boys' Academy, Chunju (Southern Presbyterian Mission); the Girls' Academy, Tongnai (Australian Presbyterian Mission); the Boys' Academy, Taiku (Northern Presbyterian Mission); thus bringing the total of designated academies in Korea to five academies for boys and two for girls.

Rev. H. N. Park (Korean), Pastor and teacher in the Presbyterian Theological Seminary in Pyengyang, received the Ph.D. degree from Louisville Baptist Seminary in February on presentation of a thesis on "Religion and Science." **Dr. Park** received his A.B. degree from SongSil College (Pyengyang, Korea), M.A. from Nanking University (China) and Th.B. from Princeton Theological Seminary.

A Sunday School Convention in Andong (S. E. Korea) has just closed, which had an enrollment of 2,000 with 2,500 attending at the night meetings.

In last month's "letter," it was stated that 15 had graduated from the Presbyterian Theological Seminary in Pyengyang. This was an error, for 30 were graduated, making the largest graduating class in the history of the Seminary.

CHUNGJU, KOREA

Pan-Presbyterian Alliance

14th Quadrennial Council Meets in Belfast

[An interpretative article concerning this meeting from the pen of **Dr. Donald Maclean**, will be found in an earlier portion of this issue.]

THE fourteenth General Council of the World Presbyterian Alliance met in the Presbyterian Assembly Hall, Belfast, on June 21st. In 1884 the second General Council, consisting of 250 delegates, met for its deliberations in Belfast, when one of the burning questions was the admission of the Cumberland Presbyterian Church of America into the Alliance.

Prior to the formal constitution of the Council, a civic reception in honour of the delegates was given by the **Lord Mayor** and **Lady Mayoress** of Belfast (**Sir Crawford** and **Lady McCullagh**). The American delegation in particular was greatly de-

pleted, as many of those originally appointed were unable to be present.

The Rev. Dr. G. W. Richards, of Lancaster, Pa. (U. S. A. Presbyterian Church), in his Presidential Address spoke of the objects of the Alliance and how such gatherings promoted understanding and fellowship between the various religious bodies in the world that held the Presbyterian System. He declared that "the Alliance reiterated the protest of their fathers against the claims of exclusive legitimacy of one or another of the organised Churches, against the sanctity of human tradition and canon law, against access to God by mechanical and human devices, against all forms of rationalism and mysticism that minimised and ignored the special revelation of God through His Word. We unite with all the Churches that bear the name of Christ in the proclamation of the Gospel of God to all nations that they become His disciples." At the inaugural Meeting, a message of Greeting was sent to His Majesty King George V.

Thursday, June 22nd, was Foreign Mission Day. In view of the recent publication of the Appraisal Commissions report on Foreign Missions, the day's proceedings were of peculiar interest.

The Report of the Western Section on Foreign Missions was presented by the Rev. Dr. Charles Herron, Omaha (U. S. A. Presbyterian Church) in the absence of the Rev. Dr. David de Forrest Burrell (U. S. A. Presbyterian Church). Dr. Herron said that the church was facing a new crisis in foreign missions and that crisis was reflected not merely in the attitude of the Church itself towards Missions, but in the attitude and repeated utterances of men and women who had no interest whatever in the work of the Gospel either at home or abroad. Foreign Missions were being criticised on their aims, on their methods, on their personnel. If such criticism continued without being answered, it would tell in the next decade very seriously upon their work.

The Rev. Dr. Robert Forgan (Church of Scotland) in presenting the Eastern Report spoke on the problem of race relationships.

A discerning and instructive address on "Foreign Missions in the light of the recent Appraisal Commission Report" was given by Dr. Dugald Christie, of Manchuria (Church of Scotland). He outlined the beginnings of the Laymen's Commission. While they appreciated the desire of the Commissioners to serve the cause of Foreign Missions, the conclusions arrived at reflected a defective attitude towards the facts of the Christian faith. Missionaries had always gone out with the attitude that Christ alone could save men from their sins, but the laymen's report was founded on quite a different basis. In the laymen's report, what was omitted was more vital than what was included. They looked in vain in the report for an adequate view of Christ. The need for repentance was ignored; the very core of the Christian faith was left out entirely.

In the discussion which followed the question was raised as to who appointed the Commission and what was their status. Dr. Richards (President) said that the Commission grew out of a desire to present foreign missions against a modern scientific background. The first four chapters constituted an endeavour to reduce Christianity to the lowest denominator. It was supposed to be acceptable to the Fundamentalist, to the Modernist, and to the Humanist. Dr. Richards said he felt that if the Apostle Paul had gone with such a message to Athens, he would have been gladly heard. (Laughter.) If he were to ask them, as he had asked American ministers what was the Gospel to-day, he felt they would have some difficulty in answering that question. But they had an answer. Why was that answer not mentioned in the first four chapters of "Re-Thinking Missions." They had a positive message, a message from God to man and for man. Good news of something God did for man that man could not do for himself; good news that must always be appropriated by faith and lived in love and hope.

In the afternoon session on Thursday (June 22) the Report on Jewish Missions was presented. Dr. Arnold Frank, Hamburg (Irish Presbyterian Church) in the course of an address dealt with the attitude of the Jews to Christ. In the discussion which followed, some of the delegates pressed for the adoption of a resolution on the question of the persecution of the Jews in Germany. On account of certain difficulties indicated by the German delegates, the matter was referred to the Business Committee for consideration and report.

The Rev. Professor Curtis, Edinburgh (Church of Scotland) was elected President, and the Rev. Principal Paul, Belfast (Irish Presbyterian Church) was elected Vice-President of the Eastern Section.

On the Saturday morning a deputation of women was received petitioning the Council to grant official recognition to the International Union of Women's Home and Foreign Missions and admit this body to membership of the Alliance. The Council gave general approval to the Memorial and referred it to the Eastern and Western Sections for consideration.

With reference to the proposed Common Statement of Faith, Professor Curtis re-

ported that the matter was still in abeyance. He hoped that in the next four years it would be possible to come to an understanding on the form of the Statement. Differences of standpoint and tradition had rendered the task of the joint Committee (representing both East and West) a formidable and exacting one.

Many of the delegates occupied pulpits on Sunday. A united Communion Service in May Street Church was presided over by Dr. John McNaugher, Pittsburg (U. P. Church), who administered the Sacrament. An address was given by Dr. Charles Merle D'Aubigne (Paris).

The Assembly Hall was crowded on Sunday night for the Youth Rally. The Rev. Professor Sebestyen, D.D., Budapest, spoke on "Youth and its Presbyterian Inheritance." He pointed out that the Calvinistic Presbyterian heritage produces the highest and noblest life. Subjectively their inheritance is a Christian consciousness which is the result of objective revelation. The Rev. H. C. Waddell, M.A., Ballymoney (Irish Presbyterian Church), in his address took the opportunity of abusing the authority of Scripture. He sought to correct the "popular fallacy abroad in uninstructed minds that men have somehow relaxed their faith in the authority of the Bible." Many considered it a pity that he should have wasted his opportunity by retailing the paltry ethic of modern Liberalism! The Rev. Nevin C. Harner (U. S. A.) spoke on "Christ and his call to youth."

On Monday forenoon Reports on Youth, Education and Church Problems were presented. In the afternoon the speakers included Dr. W. Adams Brown (U. S. A. Presbyterian Church), who gave an address on "The Kingdom of God and the Political Order." At the evening session an address was given by the Rev. Principal D. S. Cairns, Aberdeen, on "Humanism and Morality," and a paper by Rev. Professor T. H. Mackenzie (U. S. A.) on "Christianity and Humanism" was read by the Rev. Dr. Wells (U. S. A.).

On Monday a luncheon given by the Presbyterian Bible Standards League was attended by a number of the delegates. A welcome was voiced by Mr. J. C. Graham (President), who presided, and Dr. S. Hanna, and brief addresses were given by a number of the delegates including Dr. Donald Maclean (Free Church of Scotland) and Professor Macksay, Roumania.

A manifesto on public questions in religion and morals was released on Monday. Among questions touched on were Christian Unity, The Spiritual View of Life, World Unity and Racial Relations, Family Life, Industry and Business, and the Lord's Day.

The General Council concluded on Tuesday, June 27th, when at the evening session the Rev. Professor W. A. Curtis, D.D., D.Litt, Edinburgh, was installed as President. The Council unanimously accepted an invitation to hold the 15th Quadrennial Council at Montreal in 1937.

IN THIS ISSUE:

A Statement and a Criticism Regarding the Laymen's Foreign Mission Inquiry..... 3
THE BIBLE UNION OF CHINA
 The Pan-Presbyterian Alliance Quadrennial Council: An Impression..... 4
DONALD MACLEAN
 Letters to the Editor..... 5
 Sunday School Lessons for September..... 6
 The Comfort of the Scriptures..... 7
DAVID FREEMAN
 This Changing World..... 8
"CALVINIST"
 News of the Church..... 8